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The Blessing of Song.

"What a friend we have in Jesus."
Sang a little child one day:
And a weary woman listened
To the darling's happy lay.
All her life seemed dark and gloomy,
All her heart seemed sad with care;
Sweetly rang out baby's treble—
"All our sins and griefs to bear."
She was pointing out the Savior,
Who could carry every woe;
And the one who sadly listened
Needed that dear helper so!
Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing bade her
"Take it to the Lord in prayer."
With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As he was the sinners' Lord.
Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.
And the happy child still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.—Sel.

Cleansing of the Sanctuary.

Having briefly given my views upon the location of the Sanctuary, I will now write concerning its cleansing.

The brother, in his article upon "Cleansing of Sanctuary," said that it is nothing more than the RE-ESTABLISHMENT of God's theocracy in the Holy Mount at Jerusalem.

From this statement we would infer that the word "cleansing" means "re-establishment;" but I think that cleansing and re-establishment are two different actions. The one greatly distant, and prior to the other. The word "re-establishment," I think means the descent of the heavenly Jerusalem upon earth. John says in Rev. 21:2, 10, "And I John saw the New Jerusalem coming down from God, out of heaven. The 10th verse says: "And showed me that great city, the heavenly Jerusalem, descending out of heaven from God." And now the word "Cleansing," I think, means purification or constitutes the removal of impurities connected with the Sanctuary. If, then, the word "Cleansing" means removal of impurities, the question is, what are these impurities, and by what process of cleansing are they removed? Let us consider the first question—"impurities." We will now go back and see what the impurities are that are removed in the cleansing of the earthly Sanctuary, under the Jewish dispensation. In Lev. 16:5, 15, 16, it reads: "And he (Aaron) shall take of the congregation of the children of Israel, two kids of the goats, for a sin offering; then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and sprinkle it upon the mercy seat and before the mercy seat; and he shall make an atonement for the holy place, because of the transgressions (of the children of Israel) in all their sins." Thus we have our question answered in the latter part of this verse. The atonement for the holy place, this cleansing of the Sanctuary was to remove sin. Sin, then is the impurities removed, by cleansing of the Sanctuary.

The verses just quoted also explained the process of cleansing or rather the means by which the cleansing was done,—which means was blood.

Some one will now say, admitting the Sanctuary to be in heaven, is it possible that there is sin in heaven, or rather in the heavenly Sanctuary, where God is? Let us see. Did God dwell with the children of Israel? Yes. Or rather his presence or His glory was there. God's presence was manifested in the holy of holies; yet that was cleansed with blood, by the High Priest, which proves that there was sin where God manifested Himself. It is therefore not impious to think that there is sin in the heavenly Sanctuary. But how did sin get there? It will be remembered that the Priests offered sacrifices for the people continually; therefore this continued and constant transfer of the sins of the people to the Sanctuary, necessitated the cleansing of the Sanctuary or the day of atonement.

Let us now turn to Hebrews 8:3, 4, 5. It reads, "For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man (Christ) have somewhat also to offer." Dear reader, what did he offer? He offered his body. The chapter further reads, "For if he were on earth, he would not be a priest, seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of heavenly things." Now mark, if they serve unto the example, who is the exemplifier? Why, no other person than Christ.

Again, if the priests who serve whose services consist in sacrifices, in cleansing the Sanctuary, and other ordinances; if all this is called a shadow, what is the substance? We all know that where there is a shadow there must of necessity be substance. If we should see a shadow on the ground, we would naturally look for the substance that caused the shadow.

When we look upon the cleansing of the Sanctuary upon the offering of sacrifices under the first covenant, we are looking at a shadow; we should begin to look for the original or for the substance. But where must we look for it? Paul tells us when he says, "who serve unto the shadow and example of heavenly things." Mark his words, "heavenly things." Heavenly things cause the shadow, it is very evident. There is another important thought in this passage, and that is this, that inasmuch as substance creates a shadow, the shadow must be in the similitude of the substance. If we should see the form or shadow of a man upon the ground we would look for a man or something in the form of a man, and not look for a horse or a house. Therefore, the sum of the whole matter is this: That the ancient sanctuary, the services of the High Priest in that sanctuary, are a correct representation (with the exception that Christ took

away the sins of the world by one sacrifice, whereas the priests offered many times) of Christ engaged in his mediatorial service in the sanctuary of heaven. Otherwise substance does not throw its correct form in its shadow. This, I think is so obvious that it is beyond dispute. It is an axiom.

Now let us consider the word "cleansing" in its application to the heavenly sanctuary. Let us read Heb. 9:22, 23. It says: "And almost all things are by the law purged with blood; and without the shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifice than these." The latter part of this last verse is skeptical, you will notice. In its complete form it would read: but the heavenly things (be purified) with better things, etc. In its complete form we must readily see that the "heavenly things" are to be purified, which purification surely alludes to cleansing of the holy sanctuary. The many ten thousands of Christians that supplicate the throne of mercy and obtain forgiveness for their sins are transferred to the sanctuary, hence its cleansing. When he shall have cleansed the sanctuary he will then be revealed in the clouds of heaven to take vengeance on his enemies and reward his followers.

Brethren, let us "endure unto the end," that we may "inherit all things."

S. D. McCLAIN

Bring the Children to Christ.

Parents how do you expect to get your children converted and made acceptable members of the church? If you have no anxiety in regard to that matter, and you are utterly indifferent, then we will not waste words with those who are without feeling when their treasurers are in danger of destruction. But if you are anxious, then I have a word for you. How are your children to become converted? You must set them an example. Your home life, and the home training must be right so that you have the approval of God. But something else is also needed. You cannot expect them to care for the church unless you love it and show by your acts that you love it, and love the means of grace the church affords. You expect your children to come into the church through the revival efforts of the church and your minister. But if you are seldom or never at the prayer meetings and your children are never there what chance has the church of reaching them? What hope is there of any revival meetings in which your children can be reached if you and they do not get in the habit of attending the regular meeting. The reason so many members backslide is because they try to live without prayer and their children do not know they are even church members. Oh if parents would come to meeting regularly and

bring their children with them, conversion would mean life-long membership in the church. A minister is expected to have a revival every winter and add a long list of converts to the church. But this is impossible unless the church members attend the prayer meetings and learn to pray and bring their children as an offering unto the Lord. It is your own fault which God will not overlook, if your children do not fill the most respectable place in Christ's spiritual kingdom.

If the church show lack of vitality God will hold parents accountable for a neglect to train by example and precept those whom he has given into their charge. Oh may God wake up every cold member and give them a spirit of prayer and help them to bring their children to the prayer meetings that God's house may be filled and his cause glorified.

S. P. STEVENS.

A Short Talk to You.—What Have You Done.

What have you done since you became a member of your church? to carry out your promises to perform your share of labor and responsibility?

Have you ever induced a sinner to unite with your church, and in the bonds of the Christian religion? I hear you answer "no."

Have you attended the meetings of your church and given your fellow Christians the benefit of your experience and cheered them in their efforts to build up our church as you should? Again you answer "no."

Have you any influence in your community which, if exerted, would be followed by good in assisting us in the work of elevating humanity? Your modesty may prevent you making an answer.

If you had only given one hour a month, composed of odd moments to the task of explaining the gospel of Christ, you could have secured the profession of your friend and neighbor, and thus not only helped him, but aided us in securing another worker in the church and a soul for Christ's kingdom.

As a rule, upon a few falls the labor of attending to the affairs of the church. They have no more interest in the church and, saving sinners than you ought to have. Is it right that you should permit this to continue? Are you not supposed to attend the meeting of your church? Then why do you sit idle and do nothing? Is it right that you should allow this to be done? You would not lower your dignity by attending the meetings or asking your friends to join our ranks; to fight against sin! It is your sacred duty to help us in spreading the principles of our church. Try active duty, and we assure you that you will not only feel better, but you will wonder how you could have been contented so long as an idler and a drone in the vineyard of our Lord.

C. W. KINSING.

Farewell At Oakville.

I resumed the work at Oakville the evening of the 30th, ult., after nearly two weeks' halt for better weather. The weather at this time was fair and the interest soon became commendable, but we had to close too soon again, our time having expired and having other engagements.

We closed the work yesterday by the administration of baptism and consecration services. The farewell hour was a time of rejoicing and sadness. Of rejoicing because sinners turned to God, and of sadness because the parting time, after two years labor had come. After two years association with the good people at Oakville, the many hours of sweet devotion together before the throne of God, when heaven itself seemed so near, and God speaking through the divine spirit to sinners, and calling them home at the different meetings during the last two years, during which time 109 names have been entered upon the church list at Oakville, and we trust stand on the Lord's roll in heaven. It was sad to bid farewell to a congregation with which we have wept and rejoiced, and feared and worshiped, but duty made us understand, that we must take the parting hand. We must go to other fields of labor. God bless the Brethren at Oakville.

We are holding a few meetings gratuitously at Sulphur Springs for the encouragement of the few brethren living here. The brethren here belong to the Oakville congregation, but owing to the bad weather that we had during the two weeks' effort at Oakville last month, they could not attend, and therefore, we are giving them a few extra meetings here now.

J. H. S.

Bear Creek Church, Ohio.

At a business meeting recently held by the brethren of the Bear Creek church, of which Bro. P. J. Brown has been pastor for considerable length of time, he asked to be released from any further obligations. This being quite a surprise to the members of the Bear Creek church, but after duly considering the circumstances, concluded to grant him his request and tendered to Bro. Brown a vote of thanks for the devoted interest he manifested while having charge of the Bear Creek Church.

Bro. Brown has manfully performed his duty to the Bear Creek church, in every respect. He has indeed been a shepherd to the flock, and has won the love and respect of all who learned to know him. He leaves the members of Bear Creek with their best wishes, hoping that success may accompany him in all his fields of labor.

M. C. KIMMEL, Sec.

The Pearl of Days, edited by Rev. H. Knowles, Secretary of the National Sabbath Union, for December, is a pearl in feed. It ought to have access to every house in the land. The magazine is not published in the interest of any sect, or to advance any new theories, but simply to keep before the public that important question of Sabbath observance. It is elegantly illustrated. Monthly, \$1.00 a year. Sample copy free. Wilbur B. Ketcham, Publisher, 71 Bible House, New York.